

Now is really published, confirmed by Affidavit, and fast, it is suspected, though imperceptibly (the Phenomenon, that is) spreading, throughout the World,

INTELLECTUAL ELECTRICITY, NOVUM ORGANUM OF VISION, AND  
GRAND SECRET OF NATURE :

Whereby all Persons may experimentally become acquainted with things before unknown, concerning the spiritual Part of Man, and probably remember them for ever.

Respecting the following obliging, but too partial Letter, the Author has to the few Words on *Animal Magnetism*, in his Essay intitled *Intellectual Electricity*, to add:—The Soul is a Substance, or nothing, and thus probably subject to the Law of Gravitation; and if that Substance possesses a *magnetic Property*, *magnetic Sympathies* are probably also the Consequence. According to Voltaire in his *Zadig*, Zoroaster taught the existence of *magnetic Affections*, which was also countenanced by Lord Bacon. As to the Rejection of Philosophies, the true Part of the Pythagorean Astronomy was, after its rejection for about two thousand Years, revived by Copernicus; and many Persons labour hard to explode Christianity itself and all Religion whatever.

The Book, entitled *Intellectual Electricity*, &c. as above, may be had at the Office, No. 333, Oxford-street; 51, Goodge-street; 4, Brydges-street, Covent-garden; Kay, opposite Somerset-House; of Stewart, opposite York-House, Piccadilly; Richardson, Royal Exchange; Lee and Hurst, Paternoster-row; Chapman, 151, Fleet-street; Nichols, 8, Orange-street, Red-lion-square; and Bristow, Canterbury. Price Four Shillings.

Also may be had at the Office, 333, Oxford-street, and 51, Goodge-street,—The *Galaxy*, a Book of Poetry, Quarto, in Boards, Price Five Shillings; and the *Guide Spiritual and Temporal*, One Shilling, &c.

*Lettre à M. BELCHER, Auteur de la Livre, intitulé, INTELLECTUAL ELECTRICITY, &c.*

MONSIEUR,

D'APRES le compte qu'un ami vient de me rendre de votre intéressant ouvrage sur *l'Electricité intellectuelle*, j'ose vous assurer que jusqu'à présent personne, par le seul effort du génie, n'a autant approché que vous de la vérité. Malheureusement je ne sais pas assez la langue Anglaise pour vous suivre dans vos raisonnemens; c'est un de mes plus vifs regrets.

Depuis plusieurs années, je m'occupe sans relâche du Magnétisme Animal, dont vous soupçonnez l'existence, & sur lequel j'ai des preuves acquises. En me dévoilant en partie le grand secret de l'union du physique & du moral, il m'a offert plus d'un phénomène propre à anéantir, non seulement la plupart des préjugés reçus, mais encore les raisonnemens de la philosophie, je dirai presque de la raison.

Si la langue Française vous est familière, Monsieur, & que vous me permettiez de faire connaissance avec vous, peut-être pourrai-je vous être de quelque utilité; je vous communiquerai le peu que je sais, & vous m'aidez à suivre le fil dont je tiens le bout. J'ai rassemblé quelques faits au soutien de mon système, qui se rapproche infiniment du vôtre. Ils sont attestés par des personnes dont le nom, l'état, & l'âge ne permettent pas de soupçonner la véracité; les personnes sont actuellement à Londres.

Si je suis assez heureux, Monsieur, pour vous inspirer quelque désir de me connaître, veuillez me le faire savoir, & je me rendrai chez vous au jour & à l'heure que vous m'indiquerez.

Je suis avec la plus parfaite considération,

Monsieur,

Votre très-humble & très-obéissant Serviteur,

Dorset-Street, Manchester-Square,  
No. 6, le 22 Novembre, 1798.

DE PRUNES,  
Ancien Magistrat Français.

TRANSLATION.

SIR,

ACCORDING to the accounts I have received from a friend concerning your interesting work on *Intellectual Electricity*, I am bold enough to assure you, that no person has yet, by the mere efforts of genius, so nearly approached the truth as yourself. Unfortunately, I am not sufficiently versed in the English language to follow your arguments, which I sincerely regret.

My attention has continually been occupied for many years on *Animal Magnetism*, the existence of which you suspect, but of which I have acquired many proofs. In unveiling, in some measure, the great secret of the union of natural with moral philosophy, more than one phenomenon has presented itself to me, as proper to destroy—not only the greater part of our established prejudices, but even the arguments of philosophy, and, I can almost say, of reason itself.

If the French language is familiar to you, Sir, and you will permit me the honour of your acquaintance, I may, perhaps, be of some utility; and, communicating what I am master of, you may assist me in pursuing what I have begun. I have gathered some facts in support of my system, which, indeed, does very much approach yours; they are attested by persons of respectability, whose name, rank in life, and age, place their veracity above suspicion, and who are now in London.

If, Sir, I should be so happy as to gain your wish for my acquaintance; on your letting me know, I will wait on you at any time you may think proper to appoint.

I am, Sir,

With the greatest consideration,  
Your most obedient, humble Servant,

DE PRUNES,  
Formerly French Magistrate.

No. 6, Dorset-street, Manchester-square,  
November 22, 1798.

N. B. The Author is informed, that his argument (*Intellectual Electricity*, p. 167) for the Creation of the World, is absolutely demonstrative. And, of the truth of Religion, the discovery principally insisted on in this essay, has, he solemnly declares, inspired him with a lively, soul-felt conviction before unexperienced.

*Let there be light, says God: the time is fit  
No: there I lodge my Caveat, says P.  
Professor Balaam vows, 'tis horrid to submit.*

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## *The New Birth of Orthodoxy:*

Brought to light by a learned Prelate, transferred from the W——s  
Belly to a See and Vision in Ken—it, the mystic nomenclature of  
Kent, the Author's County.

### Accompanied with a SUGGESTION,

That the Swift Messengers of the 18th of Isaiah are Electric Messen-  
gers of the 18th century, making a Cross cut to Science and Futurity;

An **ESSAY** on Apparitions, &c. &c. annexed;

*A Proclamation of Original Nature;*

AND

A LETTER from a Student to the Author, in French and English.

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Mrs. SPRAGS, School Mistress, East Street, Maidstone.

By the Author of INTELLECTUAL ELECTRICITY,  
which contains an exact Account of a self discerning Sort of sixth  
Sense, *Sui Generis*, though allied to Electricity. Like Askins's, an  
occult quality: yet not, as was his, the sudden Offspring of "God  
save the King," but rather the gradual insensible Emanation of  
Platonic Contemplation and Devotion to the King of Kings.

A Work well received by discerning spirits, particularly some  
heads of the first Seminaries of Europe, and a source of entertain-  
ment of a species ever new and surprising, a bosom-consolation in-  
dependent of the world, and also beneficial to health, as experienced  
by the Author. A *Panacea* that, seemingly compounded of matter  
and spirit, resists the encroachment of age, and may perhaps finally  
quicken the dead,

And wake with universal shock the tenants of the tomb.

With Intellectual Electricity is now given *gratis*, at 333, Oxford  
Street, sealed directions for an improved use of Flannel for the  
Gout, and all disorders for which genial electric warmth is service-  
able.

Which Publication may be also had at 51, Goodge Street; 4,  
Brydges Street, Covent Garden; of Hurst, Pater-noster-Row;  
Richardson, Royal Exchange; Stewart, 194, Piccadilly; Kay, oppo-  
site Somerset Place; Bristow, Canterbury; and Sprags, Maidstone.  
Price 4s.

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MY LORD,

WHEN your lordship, in declaring (on the 20th of June 1799) yourself well acquainted with the craft and mystery of masonry, your candour, permit me to say, required a mention of my Book, as connected therewith; but especially because I am, though a layman, evidently zealous in the cause of religion; and have most solemnly and constantly affirmed, and very particularly and faithfully explained how and in what manner my Essay is founded on an experimental and vital principle of religion. And it is also an antidote to blind Mr. Robison's work, the seducing character of illuminarianism (of which there are, it seems, *eight* societies, ever a buoyant number) displayed in which, has a marked tendency to discourage opposition to it.

It is, perhaps, as difficult to separate superstitious suspicions from real religion, as anxiety from the affectionate yearnings of a sincere heart, as God knows mine to be. Thus are my sensations ineffable, when sunk in deep slumbers, I seem to hear the voice of christianity feebly crying from the tomb of its hereditary barbarian foe. And I have a suspicion that illuminarianism of the genuine kind, is the urn of the live embers of piety now collecting on holy ground, that may burn too busy fingers. However, your lordship, standing on an hierarchal ascent of Jacob's ladder, is too wise to condemn masonic architecture, based in the genial bosom of antiquity itself; as it is impossible for you not to know that, compared with religious infinitude, political objects are as meteors to the hosts of heaven, or atoms to the universe.

But I deviate from my subject.

Gigantic as is your lordship's eclairsissement of orthodoxy, that has laid your predecessors, who seem to have entertained no idea that France is the true Antichrist, in the dust: yet had not your lordship accidentally met with a patron, I question whether that one novelty would, whatever it may do now, have excited more attention than the various hypotheses of my Intellectual Electricity.

My lord, consciousness of truth, on any other foundation than which it is folly as well as iniquity to attempt to build, especially beyond the grave; naturally imparts confidence resembling arrogance. But, as so fair occasions for commending me have been passed by others, I, in my own praise, pronounce that were the numerous propositions of my Essay, all false, they would notwithstanding stamp it with originality.

But (See the Supplement annexed) the reader will perceive that Mr. Lovett's Electrical Philosopher," &c. unknown to me when I wrote my Essay,\* tends to confirm my apprehensions; especially his terming Electricity, an all-present, nearly all-sufficient, and almost divine spirit, wherein he did indeed go beyond the mark. Yet Sir Isaac Newton was hardly less extravagant and arbitrary in supposing empty space to be the sensorium of the Deity. Though I do not believe the electric fluid how exquisitely rare, and, at the same time, powerfully elastic so ever, to be divine; I, as already suggested, surmise that it may be the divine agent in raising the dead.

\* Supposing the eyes of the reviewers incapable, of the views described in Intellectual Electricity, I did not affront that species of entities, by casting it before them; nor do at this moment know whether any of them have noticed it, or whether they deem mine "*the true supercelestial key*;" But, to gratify the reader, I will, E. G. transcribe the following part of a critique of a monthly quadruped, *cenforum de grege porcus*, on Mr. Lovet.

" Nothing done; Mr. Lovett's is not the true SUPER-CELESTIAL KEY but a counterfeit forged at Worcester. We have attended on him this half-hour, fumbling and endeavouring to turn it this way and that way to no purpose. The Leyden phial is just where it was, and as close locked up as ever. But stop: see he takes up the excellent passe par-tout of Dr. Franklin. This will do the business, if he has but the address to use it properly. S'death! he turns it the wrong way." Monthly Quadrupeds, 1768, p. 377.

Exclusively of the chief feature of this my Essay, the ocular accession of ideas by particles of fire, like other fire less visible by day light; whence I also experimentally know that heat is not necessary to this, as then I should inevitably perish:—Exclusively of this cardinal phenomenon, does your lordship's reading recognize these its following contents? That apparitions occasionally prompt in dreams and reveries? That the soul is a sparkling substance subject to the law of gravitation, electricity, or magnetism? That fixed nervous affections have their cause in the principle of adhesion? That in delirium, &c. the mind discerning itself, mistakes its own imaginations for realities? That health depends on the balance of electricity and oxygen? That the mind of man thus differing from that of brutes, is as much accidental as permanent; and that persons whose sensory was originally, or has become, according to this apprehension, inaccessible to ideas from without, would be in the former case idiots, in the latter at a stand in knowledge? That ideas, but not souls, possibly transmigrate and fluctuate? That the sun is a steam engine, though an ocular flash has since suggested to me that it is an electric or electrified globe? \* Besides various others.

Recommending these suggestions to the honour of your consideration,

I am respectfully,

Your Lordship's humble Servant,

W. BELCHER.

June 24, 1799.

\* \* Annexed is a supplemental collection of advertisements, &c. appertaining to *Intellectual Electricity*.

\* I have since that, found among Dr. Priestley's *DESIDERATA*, a suggestion that the sun is the source of electricity, of which he also asks whether its whole quantum may not increase? the very doubt I had hinted concerning oxygen, and here page 8. To the query—"Is electric light ever visible except in vacuo?" I say, yes. Is not the sensorium an *electric*, to which the external senses are conductors?

P. S. After carrying these pages to the press, I accidentally bought Dr. Priestley's History of Electricity, and noticed Hawksbee's experience that electric light is more subtle and penetrating than light produced in any other way. The doctor closes the section on *light*, with an account of a remarkable appearance which occurred to Mr. Hartman, in these words. "When Hartman had been making experiments four or five hours together, in a small room, and after going out of it, returned soon with a lighted candle in his hand, walking pretty swiftly; he perceived a small flame following him, at the distance of about a step and a half, but it vanished when he stopped to examine it. He was a good deal alarmed at first, but afterwards imagined it to be occasioned by the ascension of the sulphur, which had been thrown into the air by the violent continued electrification."

But is it not rather a presumption of electric properties, and perhaps bodies quite unknown; and that I have neither abused the public, nor erroneously ascribed my experience to electricity?

Professor Boze (says Dr. Priestley) made the following relation of an appearance which he denominated the *Beatification*. That "if in electrifying, large globes were employed and the electrified person were placed upon large cakes of pitch, a lambent flame would by degrees arise from the pitch, and spread itself round his feet; and that from thence it would be propagated to his knees and body, till, at last, it ascended to his head; that then, by continuing the electrification, the person's head would be surrounded by a glory, such a one, in some measure, as is represented by painters in ornamenting the heads of saints."

"This experiment (continues Dr. Priestley) as well as that of the medicated tubes, set all the electricians in Europe to work, and put them to a great deal of expence; but none of them could succeed so as to produce an appearance any thing like that described by Mr. Boze. No person took more pains in this business than Dr. Watson. He himself underwent the operation several times, supported by solid electrics three feet high. On being electrified very strongly, he found as he says several other persons also did, a tingling on the skin of his head, and in many parts of his body, or such a sensation as would be

felt from a vast number of insects crawling over him at the same time; and he constantly observed the sensation to be the greatest in those parts of his body which were nearest to any non-electrics, but still no light appeared on his head, though several of the experiments were several times made in the dark, and with some continuance."

"At length Dr. Watson, wearied with these fruitless attempts, wrote to the Professor, and his answer shewed that the whole had been a mere trick. He candidly acknowledged, that he had made use of a suit of armour, which was decked with many bullions of steel, some pointed like nails, some like wedges, and some pyramidal; and that when the electrization was very vigorous, the edges of the helmet would dart forth rays, something like those which are painted on the heads of saints. And this was all his boasted beatification!! Hist. of Electricity, p. 150.

It indeed required posterior candour to recompense gentlemen for so injurious an insult to science. Yet did not Mr. Boze discover near so much invention as mine were I a cheat, nor indeed villany of near so black a dye, I having made oath at the Mansion House of the truth, *bonâ fide*, (*since publication*) of my essay. And I have transcribed Boze's roguery the rather, because in some propitious moments, I have seen spontaneous appearances as of numerous particles struck from iron, in a smith's forge, and as clearly. And, in circumstances of any extraordinary phenomena, so to me I mean; a line of my own Galaxy,

"Drive from the breast besieging care,"

is especially verified in a consciousness of the existence of guardian sympathetic intelligences privy to the mind of man, of which I was as sure as of my own, before my late discovery demonstrated truths reflected but as from the moon. The sun of truth will always laugh at the water of sublunary decrees thrown against it.

"Ere freed the soul from earthly clay,  
Shall fearless with heaven's lightning play".

GALAXY.

Says Dr. Priestley in another part of this his History of Electricity, (4th edition, 1775, p. 185) "If the progress of electricity continue the same in another period, of

equal length, if the harvests of discoveries continue to be more plentiful, and the labourers proportionally more numerous; what a glorious scene shall we see unfolded, what a fund of entertainment is there in store for us, and what important benefits may be derived to mankind!" If (he might have added) electricity become a branch of moral as well as natural philosophy, be extended from body to mind, and exalted into the soul of religion, and engine of immortality!

Of Mr. LOVETT, a benefactor of mankind, so ridiculed by the monthly censors as aforesaid, Dr. Priestley observes, page 381, " Medical Electricity is very much obliged to the labours and observations of Mr. Lovett, who has for many years been indefatigable in the application of electricity to a great variety of diseases. His success has been very considerable, and all the cases he has published seem to be well authenticated. According to Mr. Lovet, electricity is almost a specific in all cases of violent pains, of however long continuance, in every part of the body." And as Lovet recommends only gentle operations, my improvement of flannel on electric principles, given gratis with INTELLECTUAL ELECTRICITY, bids the more fairly for extensive use.

" The Rev. J. Wesley has (adds Dr. Priestley) followed Mr. Lovet in the same useful course of medical electricity, which, Mr. Wesley says he scarce ever knew fail to cure a quotidian or tertian ague, by shocks all over the body, and rarely in hysterics." Which seems also to point out the benefit of a covering of flannel. And Dr. de Haen recommends electricity in St. Vitus's dance; advising " a gentle and insensible" application, resembling that constant sort of state of electrization in which I am myself since my discovery.

When I experimentally noticed the increase of ocular scintillations by the agitation and collision excited by the the passions, I was so ignorant of ordinary electricity, as not to know that it is caused by friction, which is collision. But being now acquainted with this circumstance, and that the word *electricity* is derived from *elektron* the greek for amber, first observed to become electric by friction, corroborated with other coincidences; I am completely convinced of having stumbled on the fact that electricity is related to the mind, and that I have rightly denominated my book

Intellectual Electricity; and that even my seeming levities expression, on some occasions the most convenient, are strictly true. For that the abstruse mystery of love, and also of the union of the body and soul, are electric.

Should my metaphysical be improved in a century, as much as Boyle's physical "glimpse" according to Priestley, who considered Electricity as indefinite; the doctrine of the new Jerusalem might indeed be verified.

Is it impossible that natural electricity itself has never undergone alteration?

INTELLECTUAL ELECTRICITY, NOVUM ORGANUM OF VISION, AND EXPERIMENTAL SYSTEM OF THE PASSIONS, METAPHYSICS, and RELIGION, &c. containing various Medical Remarks, &c. &c. is sold at 333, Oxford Street; 51, Goodge Street; Young, 4, Brydges-Street, Covent-Garden; Hurst, Paternoster-Row; Richardson, Royal-Exchange; Stewart, 194, Piccadilly; Kay, opposite Somerset-Place; Bristow, Cinterbury, and Mrs. Sprags, Schoolmistress, East-Lane, Maidstone. Price 4s. in boards.

*Though little appertaining to the present subject; I take this opportunity of setting down the most important experiment on vegetation I ever made. Whereby I have discovered, that partial baking in an oven, of barren and dead earth taken from below the staple, is surprisingly beneficial to it for filling pots, &c. An improvement that may be extended to the field by means of kilns. And what is remarkable, much baking reduces it to its pristine sterility, and consequently burning is more proper.*

Let me add a hope that the discouragement to agriculture by the income bill, will not, as it now stands, have much tendency towards famine; and that government will provide magazines of coal against continual danger of scarcity.